In the foregoing discussions we have studiously avoided the direct introduction of Scripture, and this for several reasons. First of all, we did not wish to make religion responsible for our speculations, which must stand or fall according to the evidence adduced. Augustine has uttered a proper warning against the identifying of Scripture and human dogmatism, " lest, when a more thorough discussion has shown the opinion which we had adopted to be false, our faith may fall with it, and we should be found contending, not for the doctrines of the Sacred Scriptures, but for our own attempts to make our doctrine that of the Scriptures, instead of taking the doctrine of Scripture to be ours." We wished to avoid rendering ourselves liable to the rebuke of Bacon in that well-known passage in which he remonstrates with those who seek philosophy in the Scriptures, which he describes as seeking the dead among the living—as the seeking of religion in philosophy is the seeking of the living among the dead. " And this folly," he adds, " is the more to be prevented and restrained, "because not only fantastical philosophy, but heretical religion, spring from the absurd mixture of things divine and human. It is therefore the wisest, soberly to render unto faith the things that are faith's/"* Such weighty considerations, have led us to separate between our own ratiocinations and the dicta of the infallible Word, We were resolved, that if we could not bring any contributions to religion, we should at least keep from injuring it by making it lean upon our views and opinions.

We have had another object in view. We wished to contribute a quota of evidence to the support of the Divine original of the Scriptures. We were anxious to show that nature, rightly interpreted, so far from setting itself against Christianity, furnishes not a little to favour it, and that both give the same views of the character and government of God, and

of the nature and destiny of man. But in order to lend such a support, however feeble, to revelation, it is evident that the prop must be built upon an independent basis. We have sought for such a basis, and have found it, as we conceive, in the government of God, as seen in his works, properly comprehended. Nor are we bound to prove, in order to the use of this argument, that the human mind could have discovered all these

* Novum Organum.